

THE THEOSOPHICAL MESSENGER

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DR. W. A. ROBERTSON
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Theosophical Collectors

By AVA BOMAN

WHEN people first contact Theosophy, they are almost invariably avid readers of theosophical literature. They want to read all of our literature at once.

Who can blame them? Reincarnation, rounds and races, karma, Avatars—all these supply mental and spiritual stimuli that create unbounded enthusiasm in the new, eager student—for perhaps two years.

Then what happens? Mental indigestion. He feels a crying need for a change of diet. But, after his prolonged period of proteins, he finds whipped cream and other light pabulum rather nauseating. His appetite for stronger foods demands satisfaction. What shall he use for substitute?

Here is the answer! Let him turn for a while from the writings of our own leaders to those of the outside leaders of world thought and world activity. Our best magazines are full of truly marvelous food—not fiction, not whipped cream—for we are living in an age of thrilling accomplishment, swift advancement.

It is a game. Something of the spirit of the hunter remains in us all. And the object of this hunt is—theosophical knowledge in the non-theosophical world.

It is usually the gift of a couple of pieces of rare glass that stimulates one to become a collector of old glass. Perhaps, by the same token, the gift of a few treasures, found in such reading recently, will stimulate students to become—what shall we say?—theosophical collectors?

Here are seven "specimens." Space forbids naming the source in all cases; but they are all recent, and all found in such magazines as *Harper's*, *Scribner's*, *The Forum*, *The Literary Digest*, etc.

(1) *A Verification of Our "Lost Lemuria."* An account of the discovery, recently, in the South Pacific of a particular subterranean mountain range leads up to this idea: "It is believed that this range may be a remnant of the sunken lands whence sprang the mysterious Easter Island civilization."

(2) *A Verification of Manoa and the Gobi Sea.* Roy Chapman Andrews, directed by an inner conviction (intuition?), led an expedition into the great waste of the Gobi Desert and brought back proof that the region was a fertile, thickly populated area 20,000 years ago, and evidence of life there 150,000 years ago.

(3) *Concerning the Work of the Manu.* The greatest migration of modern history is now going on. (This is

obviously under the guidance of the Lord Chakshusha Manu, of the Fourth Root Race.) "Two million Chinese are this year swarming into Manchuria through Harbin and through the break in the Great Wall." "From an airplane it seems as if the world is covered with a new type of beetle, slow moving, blue, and pushing ever northward."

(4) *Concerning "Bubbles in Koilon" and Life Waves in Space.* "Interstellar space, far from being 'empty space,' is the seat of quite the most important process going on in the extent of the universe." By the perpetual uniting of electrons, "creation is constantly going on." Professor Millikan is moved to ask why the electrons, "these building stones of the atoms, have not been used up long ago, since the process has been going on for countless eons."

(5) *Concerning "Equality."* "Science proclaims in no uncertain terms that men are not created equal. . . . and that environment can work only within the limits of inborn capacity." Again: "I believe in the inequality of man. It is only logical to believe in a still higher order of being, and that great spiritual teachers like Christ and Buddha differ from us as gods differ from men." And Italy's new government is founded on the avowed theory of "inequality of capacity," replacing the word "Equality" with the word "Gerarchia" ("Hierarchy.")

(6) *Concerning Christian Belief.* "Today the Christian is first of all a world religionist. He accepts quite literally the pronouncements of the Bhagavad Gita—'all roads lead unto me.' Again: 'The modern Christian is a conscious evolutionist. Salvation through spiritual insight and growth is his concern—not the ready-made schemes of salvation which men once offered to God.'"

(7) *Concerning "Phenomena."* The editor of *Harper's*, in discussing Einstein's new theory, explains that it shows gravitation and electricity to be subject to the same laws, and adds that, since we know something of the control of electro-magnetism, we may be on the verge of the control of gravitation. "That will explain levitation," he says, and really to do that "is a very great matter." (In passing, let us refer to Einstein's remark given in an interview: "Not the eye, but the spirit, furnishes proof of theories—and that errs most of the time.")

Everywhere—in every field of thought and in every field of activity—there is evidence that the Masters' work is bearing fruit, whether the force be coming through the channel of our Society or through another. It is thrilling to watch the results, especially with the peculiar awareness that is a Theosophist's. One's notebook grows and grows. And, what is more, the "hunter" comes to know his world.

The Press has a pamphlet by Mrs. Cousins, entitled "Miss Mayo's Cruelty to Mother India." Price ten cents.

Mr. Krishnamurti and Organization

By C. JINARAJADASA

The following paragraphs have been added by Mr. Jinarajadasa to his lecture: "The Teachings of Krishnamurti."

Since coming to Havana, I have received the interesting news that Krishnamurti has dissolved the Order of the Star. This organization, which has been working for nineteen years, has been dissolved by him because of the danger of which he is continually warning us. Most men feel that a part of their salvation is achieved if they belong to some cult. To accept another's authority in solving our difficulties is comforting, and hence the popularity of priests and teachers. But Krishnamurti is emphatic, as are all great teachers, that the spiritual life must be sought for by each for himself, and directly. Krishnamurti does not want anyone to quote him, and rely on that quotation as a spiritual manual; he wants all to stand on their feet, each discovering for himself, and alone, the significance of that supreme mystery which is called "Life."

Krishnamurti, however, accepts organization when organization is purely for work, and not for discovering the meaning of Life. From the Order of the Star, which he has dissolved, he accepts as necessary its purely administrative side; the central organization in Holland to publish his teachings still continues, and so too in Holland, India, Australia and the United States the organizations, which conduct the annual camps, where thousands gather to listen to his teachings, continue as before.

Certainly, organizations are necessary for work, that is, in order to bring about changes in the world; but no organization is needed to bring about changes in the life of the individual. No man comes to the spiritual life through an organization; yet, on the other side, if a group of men desire to change any condition in the world, they can succeed better as a group, as an organization, than if they were working individually and in isolation.

To work as a "team," for efficiency in service, and yet to prevent the domination of the individual by the "team," is indeed a difficult problem to solve. At all events, Krishnamurti is emphatic in this, that he wants no one to accept him as an authority, and he certainly does not mean to direct the activities of those who accept his teachings because those teachings have become their own. Once again, each man is to himself "the Way, the Truth and the Life," though he may join with others for more efficient service of his fellowmen.

Laws of Heredity

Certainly the laws of heredity are facts; but heredity does not create character, good or bad. Heredity helps or hinders the manifestation of whatever is in the consciousness which appears in the organism.—From *The Gods in Chains*.

Art in Theosophical Activities

By MARGARET E. COUSINS

ON AUG. 29, the closing day of The Theosophical Society's World Congress in Chicago, a group of artists and art-lovers present at the Congress met for an informal discussion of ways and means by which the arts might be given greater prominence in theosophical activities. The meeting was unanimous as to the necessity for the definite recognition of art in the Objects of The Theosophical Society. It discussed how beauty might be promoted in lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage national crafts in their dress and environment; how music should best be employed in arranging programmes of theosophical functions; how the mutual appreciation of the arts of all countries should be developed as a fundamental factor in building world-peace. The meeting also considered methods for encouraging original art-creation among members and sympathisers of The Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of The Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts: that the arts are as necessary for study as religion, philosophy and science: that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world-peace by their comparative study: that therefore, the General Council of the Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion"—the word "art" being taken to include all forms of art, plastic, pictorial, rhythmical, musical, literary, and all art-crafts.

2. That an Art Committee should be an integral part of the organization for the next World Congress, and a similar committee for all Conventions, Federations and large theosophical gatherings; the committee to form the coordinating centre of sub-committees for special departments such as decoration, programme, music, drama, art exhibition, etc., in

order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in theosophical magazines and Lodge programmes.

4. That in all publications connected with theosophical activities, beauty and distinction should be aimed at in format, printing, binding and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the Lodges of each National Section, and of professional artists in sympathy with the theosophical movement.

6. That Lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and performances of original work by members of the Society, and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which Conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special theosophical events professional musicians should, where possible, be engaged in order that the best artists may be brought into touch with Theosophy and that The Theosophical Society may thus artistically be the gainer.

10. That Mrs. Margaret Cousins, Adyar, Madras, India, be appointed Liaison Officer for the promotion of the work involved in the above resolutions; and that Mrs. C. Shillard Smith, Edgewater Park, N. J., be appointed Correspondent for the United States of America.

In pursuance of the above resolutions, Mrs. Cousins invites the prompt and hearty co-operation of artists and art-lovers in the Theosophical Society the world over, in the carrying out of as many of the recommendations as they can, and in the periodical reporting of work done.

Found—Leather key case, with four keys.

Found—During Summer School, an anniversary ring. Upon submitting proper description, owner may have it.

Board and Room Wanted by father and son, age 7, with vegetarian meals, within twenty-five miles of Annandale, N. J. Suburban or country preferred, near garage and good road. See Hoppe, Belvidere Garage, N. J.



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The Theosophical Society and the Liberal Catholic Church

THE finest thing—and the most satisfactory thing—about the recent Theosophical World Congress was the fact that a matter about which two very large groups of members felt deeply was debated calmly and disposed of with perfect good humor. Each side spoke with the utmost frankness, but not the slightest animosity was developed. That is in such striking contrast to some of the past conventions that it clearly indicates a new order of affairs in the theosophical world. At least four times within the history of the American branch of the Society the conventions have been little less than emotional storms of cyclonic character. But for nine years now there have been only peaceful and harmonious theosophical conventions in this part of the world.

The difficulties arising from the close association of the Theosophical Society and the Liberal Catholic Church may not immediately disappear, because human nature, with established mental and emotional trends, is a rather immobile thing; but the resolution adopted by the bishop and clergy of the Liberal Catholic Church and published in the September number of the

MESSENGER lays the foundation for the true solution of the problem, and we can well afford to patiently await its complete fulfillment.

Meantime it is to be hoped that the friendly attitude of all concerned will continue. It is quite the proper thing to make a great outcry against something which we believe to be wrong, but it is exceedingly foolish to continue it after the matter has been set right. We need now a spirit of real tolerance on both sides. The Liberal Catholic Church group of Theosophists should keep in mind the fact that it has before it the task of protecting the Theosophical Society from harmful public misunderstanding, and the non-church group should keep in mind the fact that there is a large portion of the race whose line of least resistance in evolution is the ceremonial. The truly tolerant member will recognize that fact in nature and not insist that everybody must travel on *his* road. A letter recently came to the MESSENGER in which the writer asserted that Theosophy furnishes everything any church can give and therefore the church is unnecessary. That is not the spirit of tolerance. It might be said to the writer of the letter that wheat and beans and potatoes furnish every element of food that is necessary to sustain life and therefore all other foods are unnecessary. *It is the desire to prescribe limitations for other people that is the very essence of intolerance.*

Every Theosophist should know that human beings are evolving along both the mental and emotional lines. Those are the two characteristics of the occult and mystic paths. Perfect balance between the mental and emotional is rare. For nearly all of us either the one or the other is dominant. Those in whom the mental is foremost may have difficulty in seeing the necessity of anything that assists the emotions in their development, while those in whom the emotions dominate the intellect may feel with equal certainty that the mind alone is not a safe guide through the evolutionary wilderness.

What we most need is more tolerance on both sides—the broad view that human nature is a very complex thing

and that in the friendliest fashion we should be pleased to see all others following the line of least resistance and judging for themselves in what direction and with what speed they shall move forward.

Anniversary Day

ONCE more we approach the anniversary of the founding of the Theosophical Society which, from the viewpoint of reality, is perhaps the most momentous event of modern times. Of course the race does not yet grasp that fact, but it will in time and Nov. 17, 1875, will take its place of honor in the history of the great things; for that which is related to the evolutionary development of humanity is of the spirit and is immortal.

We Theosophists are pioneers, laying the foundation stones of the temple of living truth that shall one day spiritually shelter the race. Making the foundation is often very disagreeable work, but it is not a whit less important than the structure which shall rest upon it; for without the foundation there could be no temple. There is nothing quite so important in a building as the base upon which it rests. Without soundness there, the structure will always be imperiled.

One sometimes wonders if Theosophists fully realize the importance of the work they are doing and the necessity for doing it well—realize the extent to which future humanity will be helped by what is occurring now. If we do fully understand, we shall take a commendable pride in our mission and leave nothing undone to impress the importance of Theosophy upon the public. If we neglect to observe our own anniversary day, how shall we expect even the non-Theosophists who are close to us, and perhaps somewhat interested in Theosophy, to respect us or our philosophy? Only our own sense of its dignity, only our own reverence for what it means to the race, can lead others to a high regard for it.

Every lodge in the Society without exception should observe Anniversary Day, no matter how simply. This year Nov. 17 falls on Sunday, which makes it particularly desirable to have a special Anniversary Day program. Every lodge should begin *now* by taking appropriate action to insure a notable meeting on that date. Let us, at least, show that part of the world which is aware of our existence that *we* believe Theosophy is important and is representative of all that is noble and exalted in human nature.

Summer School Session

The second Summer School was a most gratifying success, both as to attendance and results. It could not be announced in advance that Dr. Besant would attend and speak several times, for it was not positively known that she could. Moreover, Headquarters capacity was taxed to the limit by the pre-convention enrollment. The living room was temporarily converted into an additional dining room and all were comfortably fed.

Dr. Besant opened the session Saturday morning, lectured twice and spoke once in the grove. Dr. Arundale, Mrs. Arundale, Geoffrey Hodson and Max Wardall kept the students busy listening and thinking at forenoon and afternoon sessions. How well those who enrolled were satisfied may be judged by the opinion which was expressed again and again: "Fine as the Congress was, I would rather have missed it than this."

The Summer School proceedings will be issued only in a bound, mimeographed volume. No more copies will be printed than are ordered in advance. The price is one dollar. If you want a copy for reading and study,

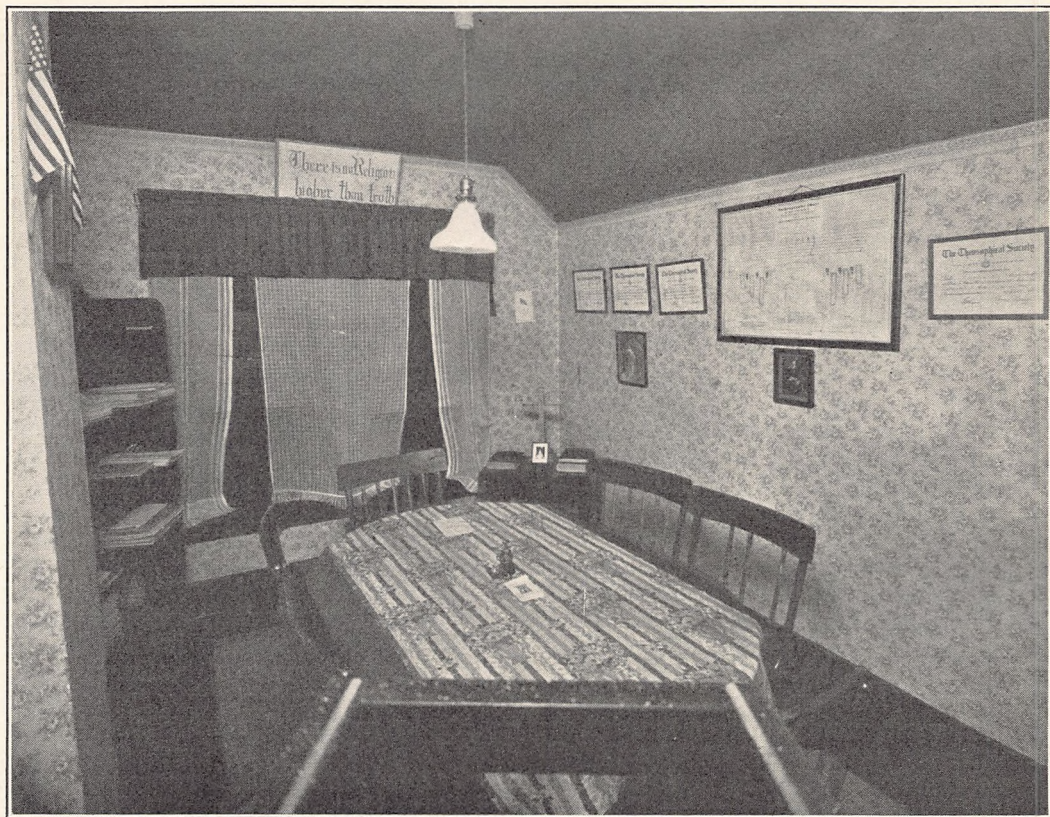
the order will have to be sent promptly after you receive the October MESSENGER.

Not Accurate

A typographical error occurred in the Personal Opinion page last month. As the language ran, it was to the effect that the Theosophical Publishing House in London is privately owned, when it should have read *was* privately owned, corresponding with the phrase a few lines above "originally owned." The error was caught in the proof and was telephoned to the printer, but evidently the corrective conversation was not fully understood. The London Theosophical Publishing House has been the property of the English Theosophical Society, I believe, for at least four or five years.

After Mr. Kunz's successful lectures in Rochester a study class was formed which is to meet for ten weeks under the instruction of Mr. Hugo Duke.

News from Rochester is to the effect that Mrs. Frances W. Wile has been elected President of Genesee Lodge.



Our Correspondence School

We are showing you here not an official Lodge room backed by parliamentary rules and regular dues, but the tasty study room of a group of six of our Correspondence School students—the Chanute Field Class at Rantoul, Ill., consisting of the Captain, the Chaplain, two Sergeants, the Fire Chief and a Private, all but one of whom are now members of the Theosophical Society.

In their sure, steady flight through Course I last winter and spring—challenging, guarding, overcoming every step of the way, as strong soldiers always charge—these men happily demonstrated that they are as efficient in coping with some questions of the higher planes, as are their responsive army planes in handling problems of the physical. Moreover, representing almost as many nationalities and religious trainings as individuals, and in ages spanning the seeming gap between twenty and forty-six years, they stand a smiling, united testimony to the theosophical truth that years do not measure the age of a soul, nor birthplace and native environment its congeniality.

Seven o'clock each Monday evening finds the Chanute Field class in their delightful study room as a whole, while its quiet and inspiration invite to many individual hours

between. Since they look on the completion of Course I as merely the promotion to another grade in Theosophical Correspondence School work, it does not take the tongue of prophesy to forecast their sure, confident position in the future, through the avoidance of that "little" knowledge that may be a dangerous thing.

We feel that it is a banner class we have at Chanute Field, studying in this charming room—an inspiring example to us as individuals and as groups.—E. N.

The Gods in Chains

By

C. JINARAJADASA

Cloth

Price \$2.50

C. J. has just completed a tour of the theosophical centers in South America. On this tour he delivered many fine lectures to very large audiences.

He deals with many subjects, some of which are Yoga, Krishnamurti's teachings, Why Not Be a Theosophist, and The Ideals of Masonry.

The Theosophical Press

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

The Wardall Plan

Max Wardall has an idea. I am not mentioning it as anything remarkable! He has previously had a sufficient number of ideas to deprive the statement of any news value; but this is *an* idea—in fact it is a plan which, if successful, will be recalled by our great grandchildren as an important matter in the history of the American Theosophical Society. The plan is nothing less than taking our annual conventions away from crowded, noisy cities to the green fields and shady groves of the country. *What* a change that would be!

As he tells you, on another page, he had suffered from the noise and nerve strain of six city days and then he came suddenly into the serene, quiet atmosphere of Wheaton with its country homes, its green lawns and fine old shade trees. Little wonder that such a contrast brought forth an idea and that he awoke murmuring, "Why not Wheaton?" At a session of the Summer School he spoke to others about it and proposed a plan—that one national Convention be omitted and that the money thus saved be used to make it possible to hold Conventions hereafter at our National Headquarters. So enthusiastic was everybody about it that \$1,420.00 was pledged on the spot. One of our members, whose business is to build temporary shelter and feed large numbers of people, has been delegated by Mr. Wardall to go thoroughly into the matter and give a professional opinion of its practicability.

The matter of holding Conventions at Headquarters was considered after we located at Wheaton, but it necessarily involved a considerable investment and was therefore thought to be impossible at that time. But the Wardall plan has for its justification a method of providing the money. Of course, that is all that is lacking in any enterprise. Whoever can see the way to finance a project has won the battle. Money solves all material problems. Max asks only a page in the MESSENGER each month, and that is a small matter for so important a project. What better service could the Order of Service undertake? The administration must sometime have taken up that task, but would not dare assume it now. It is gratifying to have a strong and enthusiastic volunteer step forward to assume the responsibility and the burden. Whether it succeeds one hundred per cent, or somewhat less, the honor of planning it and carrying it out will belong to its originator. It is pretty safe to say that the *idea* will persist, for whether it comes to instant attainment or not it is fundamentally sound and must ultimately be realized.

Another point that must not be overlooked

is that since it involves the postponement of the annual Convention for 1930 to the following year, we must positively know one way or the other how the project is coming out not later than next March, for by that time we always begin to talk about the attractions we propose to have and what we propose to do at the Convention in midsummer.

More About Books

Since one of the reasons for abandoning the lecture work for a year is to put the Theosophical Press on so firm a foundation that it will easily weather the storm of changed and changing conditions, which has already wrought havoc with theosophical book sales in other parts of the world, you must expect to hear more about the publishing business in these columns. The Theosophical Press is *your* property. I am merely managing it for you, and as you expect me to make a success of it I have a right to expect your hearty cooperation in the effort to make it something of which we may all be proud—an up-to-date publishing house that will make our theosophical literature respected and sought by intelligent people. We can do that only by first making the Theosophical Press financially capable of putting out our books in a style that compares favorably with the work of other publishers. By "financially capable" I do not mean that we must raise a fund for the Theosophical Press. It can be financed in much better fashion by building up its business. That is the only way to real and permanent success. From one point of view it is now a success and for years has been, because it puts into circulation throughout the nation—even in these difficult times—an average of more than three thousand dollars worth of theosophical books every month. But it will not be the success it should be until it is able to clothe its sublime literature in the attractive dress that the public associates with worth-while things. We may be willing to tolerate our literature in drab and dingy covers—although we should not—but the public will pass it by unless it is made more attractive.

Yesterday I formally took over the management of the Book Department here at headquarters—took possession of the Manager's desk and charge of the work. Then I came for the first time into direct contact with all grades of the books we handle. I picked up a copy of *Letters of the Masters*. Here was one of the finest things we publish and the cover was so dingy and repellent that I felt like throwing it into the wastepaper basket! As I sat looking at the miserable thing I felt that it was an insult to the Supermen and a

disgrace to the Society. It was as though the king of a great empire were forcibly clothed with the rags of a beggar. And as I passed along from shelf to shelf and looked things over I thought, "If I had a thousand dollars I'd spend every cent of it to put artistic jackets on all those editions that do us so little credit as they now are."

Well, why do we not at once set the designers and printers at work making the book jackets that would cover up this outer ugliness that stands guard over the mental and moral gems of our literature as a dragon might stand defiantly at the entrance to some enchanted fairyland? Because the business is not now earning a margin of profit that will permit it. Yet the means to remedy past mistakes to a considerable extent is within our own hands. It only needs a change of habit in book buying on the part of our members. Collectively they spend thousands of dollars monthly for non-theosophical books. The statement is accurate, because the few who do buy them through the Theosophical Press often spend hundreds of dollars a month. "Non-theosophical," however, is not a good term. "Books of other publishers" would be better. They are the books you see on the newsstands everywhere—works on science, philosophy, religion, history, travel, poetry and all classes of fiction. If the majority of our members would only think to order these through the Theosophical Press the added profit would be large and our books would soon be wearing modern jackets. Remember that many of them were printed and bound fifteen and even twenty years ago and look very much out of date. But the contents are invaluable.

One of the bills payable that I found on taking over the desk yesterday was the following from Dr. E. C. Boxell: "In obtaining this book through the Theosophical Press I have been saved the time required to look about among the book stores here to find and purchase it. This saving of time is worth to me one dollar. I therefore increase my check by that amount." Of course you must not suppose that that is a universal practice! The Doctor has a generosity complex in all matters theosophical. I use the incident here because it so neatly points a moral and came to hand so opportunely that it is used without asking permission. It gives an added reason for buying through the Theosophical Press—saving the labor of hunting about for what you want. The Theosophical Press has all the data for finding any book published and quickly placing your order; and if you have an open account here you need not even stop to write a check.

Of course you want to help Theosophy in every possible way. You are eager for such opportunities. The Theosophical Press furnishes one of the best. Send it *all* your book orders.

All for Theosophy

One of the impressive things about the Theosophical World Congress was the spirit

of devotion to the work by those who may appropriately be classed as world leaders, because their teaching and theosophical work is world-wide. Dr. Besant came from London to Chicago, a distance of four thousand miles, stayed a week and returned to England—a total journey of eight thousand miles, for the specific purpose of attending the Congress for a few days. Dr. and Mrs. Arundale came from Australia, traveling three weeks by steamer and three days by train, remained through the World Congress and the Summer School, and then immediately returned to Australia, reversing the journey and traveling three days by train and three weeks by steamer. Think of all that travel just to stay fourteen days! Only in Theosophy, I take it, can you find such service as is represented by these three in the journey to Chicago and return.

Latin America

The work being done in Latin America these many months by Mr. C. Jinarajadasa is of greater importance than appears upon the surface. In the first place, the Latin Americans are particularly good material for Theosophy. Being of fourth sub-race characteristics, many of them have personal knowledge of psychic truths, and they are, in general, far more inclined to give ready and serious consideration to Theosophy than people of the fifth sub-race tendencies. The evidence of this is the favorable attitude of the press in those countries and the large audiences that assemble for theosophical lectures. To these favorable conditions we must add the fact that Mr. Jinarajadasa gives them Theosophy in their own language and therefore seems very much more one of them.

Another fact of great importance is the widespread revolt against the Roman Church in that part of the world. It has been particularly obvious in Mexico where the whole force and influence of the government has been in opposition to the centuries-long dominance of the Church; but the causes that have been operative in that nation to bring state and church into hostile alignment are at work everywhere in some degree. In short, the Latin American mind is rapidly breaking through the fetters of age-long custom and tradition and is ripe for progress in philosophy and religion.

Mr. Jinarajadasa was the only notable person expected at the World Congress who did not arrive, and the reason was an excellent one. He had been much delayed in his tour—at one time he waited three weeks for a steamer to take him out of a by-way port, and at the time of the Congress he had just begun a most important series of engagements in Mexico. To have broken the tour then would have been absurd, for it would have meant the loss of most valuable publicity and enthusiasm that had been worked up at the beginning of the tour.

It is not too much to say that in all his thirty years' work for Theosophy Mr. Jinarajadasa has done nothing so helpful as his extended tour in Latin America.

The Business Side

Few people who are not accustomed to business life have any idea, or even any thought, about the amount of work that always lies behind the scenes where any large number of people come together in a convention or fair or other general assembling of human beings. Those who do occasionally peep behind the curtain are often astonished at the size of the organization necessary for the smooth running of the program. We are all aware that an ocean liner carries a crew of several hundred, and in a general way we know that a hotel with less than a thousand guests will have six or seven hundred employees.

At the recent Theosophical World Congress the working force was distributed in eight groups, which included registration, stenography, hall management, decoration, music, transportation, etc., and a total of about 100 people made up the working staff, not including the choir of thirty. Perhaps stenography represented the hardest work and closest concentration. Eleven regular stenographers and two extras covered the day and night sessions, alternately reporting and transcribing.

The bookkeeping and the care of the cash was no trivial detail, and in these jolly hold-up days some thought had been given to that in advance. The sales of the Theosophical Press ran to several thousand dollars, ditto registration cash. Door receipts for Dr. Besant's Sunday evening lecture were fifteen hundred dollars, and on the banquet evening over three thousand dollars was represented in the tickets which the waiters took up from beside our plates. The cash, however, was not permitted to accumulate, but found its way periodically to the vaults of the hotel and was exchanged for deposit slips.

It may sound odd to say that unlimited credit has its disadvantages, but that is none the less true. Just because it is known that all bills will be paid upon presentation, they are slow about coming in. Add to that the fact that our bookkeeper, who had worked beyond time for her vacation and postponed it till the Congress and Summer School were over, is away for three weeks, and it will be seen why we do not yet know just how financial matters stand, except that we do know we are on the safe side of the ledger, with a surplus for the Building Fund.

The expenses of such a gathering in a great city are necessarily heavy, and that is the reason why there is almost always a heavy loss on all expositions and world fairs and lesser enterprises of similar character. Even the things that seem trivial by name soon run up to interesting sums. Entering the grand ballroom at the Hotel Stevens it is just because of its fine proportions that you find it hard to realize that it has a capacity of three thousand. Its size is deceptive. The flags reaching around the entire balcony you did not think of as an item of expense—they seemed a part of the place. Floral decorations seem a trifling item, but they cost \$237.

The punch served at the reception was \$180. Programs and menu cards cost \$329.25. Then there are other incidentals, of which one scarcely thinks, such as music. Among the items with no outward sign at all are the trips involved in taking several truck loads from Wheaton and reloading and returning them, and the waiters' tips at the banquet, which were paid by the Society in a lump sum, and distributed by the hotel man in charge of the small army of waiters. And so it runs with many unseen things. It takes but an instant to vote on kindly greetings to prominent Theosophists abroad—and that should never be overlooked—and nobody thinks of the \$20 or \$25 of cable costs, or of the many other expenses that do not appear on the surface. All these things are small change matters, so to speak. The big items, like advertising for months and bringing our "star attractions" from afar, is where we get into real money. In one case just the bare steamer and train tickets were a trifle under \$1,600. From the business viewpoint, the Congress was something of a hazard, but it came out all right and everybody seemed to be well satisfied and happy.

What Price Logic?

The way of the transgressor may be hard but the way of an officer of the Theosophical Society is harder. Whether you do or whether you don't, you are damned anyway. For evidence of that excruciating truth, read the letter in this issue of the MESSENGER by Rev. Charles Hampton, "Rector of St. Albans Pro Cathedral, Hollywood, and F. T. S. 1912." Some people have thought my chief sin is that I would not agree that the Theosophical Society should step out of the way of the Liberal Catholic Church on Sunday, Aug. 25, 1929. But the Rev. Mr. Hampton has discovered that it is because I have been too lenient with the Liberal Catholic Church in the past—so lenient that I am not now logical in making any complaint about the close association of the two organizations.

I am afraid he is not well acquainted with the facts he alleges in what he says about the making of convention programs in the past and also in giving me entirely too much credit for liberal hospitality. But even if it were all true I should still claim the right to improve a policy, or to completely change it, when I had found by experience that it was a bad one. I have made many mistakes and shall undoubtedly make many more, but I hope I may never make so absurd a blunder as failing to change a wrong policy because the improved course of action would not be consistent with the past mistake! If I understand Mr. Hampton's language, he must regard all progress as illogical. It is too bad he was *not* at the Congress to observe the perfect courtesy and kindly feeling that characterized every speaker on both sides of the discussion.

Training School Extension

[This column is an extension of our Summer School. Brief suggestions will here be given on important business methods in theosophical work. Lodge officers are especially requested to read them carefully.]

One purpose of the school is to make our members efficient in the work we are in the world to do. Some people can accomplish as much in a day as others can in a week. Why? Because they have evolved more of the latent power that is within each. It does not merely happen that one knows how to concentrate upon the work in hand, that one is accurate, when another is not, or that one succeeds in a particular thing when another fails. The whole of the difference between a little success and pronounced success lies in the person, of course, and the one who is partially successful can become wholly successful by giving careful attention and exercising a little determination. In a matter so vital to the welfare of the race as Theosophy we cannot afford to do less than our best.

Letter-writing:

There are some very simple business rules that are being constantly violated in the thousands of letters which reach Headquarters. A letter has certain essentials which, to omit, constitutes bad business because it wastes time and costs money. Every letter should contain (1) the name of the place from which it is written, (2) the date upon which it is written, (3) the name of the writer, (4) the full address to which a reply should be sent. Any letter which does not contain each of these four things is not a competent business letter. (5) If the writer is a woman there should always be the prefix (Miss) or (Mrs.) to the name in the address.

How much incompetence and carelessness in such matters costs the Society annually it is impossible to guess, but it is a large sum. Think what it means to have a stack of letters before a busy man who wishes to rapidly dictate answers and finds many of the letters lack the necessary information. One is signed "Emma Smith." Shall he begin the reply "Dear Mrs. Smith" or "Dear Miss Smith"? It is impossible to know. The next one is dated "Chicago, Oct. 2." There is no other address than the word "Chicago." The stenographer must go to the Record Office down stairs and search in the membership lists for the address of the writer. But there are fourteen Lodges in Chicago and nobody knows in which one to look for this particular member. All that waste of time could have been avoided by a moment of thoughtfulness on the part of the writer.

The next letter has no signature at all—a thing that occurs again and again. Occasionally it is of great importance to know on what date a letter was written, but many contain no date (a fairly common error) and we have to guess by the postmark if it happens to be sufficiently legible. Very few letters are brief and to the point. Not often, but once in a while, we get one that runs on for pages saying nothing in particular; but it

has to be read to the dreary end because the very last paragraph may contain a book order or a corrected address. Each writer probably thinks only of his own letter and supposes that a little omission or inaccuracy is of little importance; but collectively the loss of time in securing the information which should be given in the letter, but is not, and in reading the unnecessary information that is given, is a heavy tax on the time of the Headquarters staff.

To memorize the five points mentioned will be a really helpful thing: 1. The *place* from which the letter is written. 2. The *date* on which it is written. 3. The *name* of the writer. 4. The *address* to which reply should be sent. 5. If a woman, indicate whether *Miss* or *Mrs.*

Sick and Helpless

The old adage, "It never rains but it pours," seems to rest upon human experience. Nobody knows why both good and bad fortune comes in bunches, but it appears to be so. The Theosophical World Congress took our entire Headquarters staff to Chicago for a week of hard work and of course meantime the book orders accumulated at Wheaton. Then the moment the accumulation was attacked with vigor, upon our return, several of our workers took to their beds with a fine assortment of tonsillitis, so that at the moment of writing four of them are in bed. Of course the shipping clerk was included in the stricken group and it was impossible to fill his place promptly, so the accumulation continued. If some of your shipments did not reach you on time—and a lot of them certainly did not—please remember that "sick and helpless" is a literal description of our condition. Before this explanation is read, however, normal conditions will have been restored.

World Congress Photographs

There are on hand some of the greatest Theosophical photographs ever taken in America—that of the officers and delegates at the recent Theosophical World Congress in Chicago. These remaining copies will be delivered to your home, postage prepaid, for only \$1.10.

ANNIVERSARY DAY PROGRAMS

The booklet, *The Theosophical Society—The First Fifty Years*, by Basil P. Howell, will be a help to Lodges in getting up Anniversary Day programs. It can be had in paper, price 30c, from the Theosophical Press, Wheaton, Ill.

Letters

A new department appears in this number of the MESSENGER under the caption "Letters." It is impossible to use more than a small portion of all that are offered, but the selection will be made to represent various viewpoints and from those that, with brevity and conciseness, present a thought that may be useful. Agreement with the personal views of the Editor will be no more welcome than disagreement. Such a feature, to be of real service, should reflect the sincere opinion of the writers, and the only test for admission should be the use of impersonal and temperate language.

Often because of its length a good letter has to be omitted, which could be used if condensed and the gist of the communication inserted. Those who are willing to have the Editor pare their letters down to the minimum of words that will express the central idea, should indicate it on the margin of the manuscript. Without such permission no Editor is at liberty to do more than accept or reject in toto.—THE EDITOR.

FAREWELL WORD TO AMERICANS

I must take this opportunity of congratulating you on the splendid organization and success of your Congress. I learned a great many lessons in organization from it. We enjoyed it thoroughly.

Yours sincerely,
MARGARET E. COUSINS.

THE OLD THEOSOPHY

Am glad to note the swing of sentiment back to the "Old Theosophy" which has made life more endurable for so many. (Have paid up my dues on account of it.) All the talk about the "New Theosophy" may be one cause of the dissolution of all those Lodges.—C. G. C.

USE AND MISUSE OF ORGANIZATIONS

Any organization should be merely a servant, a means for helping to carry forward the objects of its members; never a master to which the individuals helping to form it must bow. Of the latter we have an outstanding example in the Christian church, the greater part of whose members are still bound by the idea that to belong to it (or often, to their own particular branch of it), is necessary to the eternal salvation of each human soul.

May not this misuse of organization be, perhaps, what Mr. Krishnamurti meant in his much discussed condemnation of organizations?

ELMA IONA LOCKE.

HELPING THE PRESIDENT

I was much interested in Evelyn Paynter's "Helping the President" in the September MESSENGER and I heartily endorse the suggestion of sending thoughts of love and strength to Dr. Besant daily. I am quite sure such thoughts will hearten our beloved President.

I should like to suggest that both Krishnaji and Herbert Hoover be given the same help, as Krishnaji has not a very strong physical body and Herbert Hoover is being taxed greatly. Herbert Hoover is likely to have to face more difficult problems in the next few years and as the United States is now the leader in world power, her President is the leader in world affairs to whom other nations must turn.

I saw him for a few moments in the spring and a kinder smile I have seen on only one other human face. He is trying to do the Masters' work though he may know nothing of them.

A TIMELY SUGGESTION

I sent a little note during discussion of book sales at Congress regarding consideration of adopting attractive book jackets in color. I really think it would help materially. We have a Lodge room which opens right off the sidewalk and so we have excellent display space—one entire side of our room being plate glass store window. Nevertheless, the display of books simply cannot be made as attractive and eye-arresting to the passerby as can the window of a much smaller book store a few blocks away. *They* have "high-brow" literature (as ours is termed by the layman) but *their's* is gay and jaunty with multi-colored jackets, and people always stop in passing. They have very few novels—most of their display is non-fiction. Our window is monotonous with uniform bindings of dark green and maroon. I notice that the first book outsiders pick up from our display is the orange Theosophy Simplified by Cooper. They instinctively reach out for bright colors first. Should you think me impertinent if I suggested that you offer a small prize of money, or maybe certain books free to whoever turns in the most acceptable color designs for jacket use for say five different books? You could try out the plan and see if it increased sales. There are competent artists in most of the Arts & Crafts Order of Service groups all over the country.

LESLEY PAYNE.

SETS EVERYBODY ELSE RIGHT

I was not able to attend the World Congress, but I note with pleasure that Theosophists who are Liberal Catholic priests are not to be penalized, or have any of the rights of membership taken away.

Membership includes the right to hold any office, from International President down. Discrimination against a Theosophist because he is a clergyman of the L. C. C. would have been a direct attack upon our First Object, which declares that no such distinctions shall be made because of a man's religion.

The problem is partly one of common sense, but also largely one of prejudice, although everyone tries to disclaim prejudice. In regard to the first, Mr. Rogers himself is guilty of the very thing he complains about. Having control of Theosophical Conventions, he has in the past included L. C. C. services in the printed programme, on his own volition. The same has been done at Adyar and, I believe, in Europe. I find it difficult to follow the logic that prompts an act resulting in a condition of "hostility towards the L. C. C." and then complains about damage to the T. S.

A more important part of the problem is that of overcoming prejudice and ignorance in general, without regard to the particular cause involved. This is of greater moment than a swirl of astral jimjams. Surely the reader will agree that part of the work of Theosophy is the creation of a free mental atmosphere. There can only be disease and death to a mind that is closed. To declare for "straight" Theosophy is often to advertise the possession of a closed mind.

The sponsoring by Theosophists of an unpopular cause has been a god-send to the Theosophical Society. It has helped to make some Theosophists almost as liberal as liberal Catholics. And when fear, ignorance, prejudice in regard to the church has disappeared, Theosophists should gladly work to liberalize hide-bound medicos, then "criminal" lawyers and then the perpetrators of high treason called politicians.

An unpopular cause ought to be vegetables and drink to a Theosophist.

Yours very sincerely,

THE REV. CHARLES HAMPTON,
Rector, St. Alban's Pro-cathedral, Hollywood,
Calif.

T. S. member since 1912.

FROM H. P. B.'s COUNTRYWOMAN

Dear Colleague:

I send you a little letter for the MESSENGER. It has been a great joy to me to attend the World Congress in Chicago. I did not expect to have this honor, but your fraternal help has made it possible and so I had the joy of greeting you in the name of the "R. T. S. outside Russia," and also in the name of Belgium and Switzerland, who asked me to represent them.

Our "R. T. S. outside Russia" has no territory, as you know, being not allowed to work in its own country, so we are spread over the whole world. We have presently fourteen Lodges and over twenty centers in different parts of the world. We have twenty Lodges in Europe, three in China, one in America (San Francisco). Our headquarters are Geneva, where I am residing, being a doctor of the University; I give a course for students, an introduction to the comparative study of religions, which may interest you.

Our section is composed of Russian refugees belonging to our Russian intelligentsia, the Russian vanguard. Theosophy is helping them to understand the meaning of their great trial and to prepare themselves for effective work, when the hour of Russia's resurrection

will come. Our "R. T. S. outside Russia" is growing steadily and is doing good work in spite of many difficulties. Our chief need is Russian theosophical literature. We have good writers and translators, but no funds. If we could publish some of our books in Russian we would be able to reach thousands of our refugees. Meanwhile we do what we can, and many suffering souls have already found strength and comfort in our Lodges and centers.

I am sure this Congress will be a great inspiration to all of us and so I express my deep gratitude to the American Section for this great opportunity. I have learned in those days to know more of the American soul and I feel her great aspiration. I believe in her great destiny and I love her. I think also that this World Congress will give a great new impulse to the whole of the movement. In the name of the "R. T. S. outside Russia" I thank you and I hope that many of you will come to the next Theosophical Congress, the Congress of the European Federation, which will take place on June 29, 1930, in Geneva, the seat of the League of Nations. Come numerous to the Congress, dear friends, and let us make it a great success!

My best wishes to the work of the Theosophical Society in U. S. A.

Your Russian sister,

DR. ANNA KAMENSKY,
General Secretary of the "R. T. S. outside Russia."

BOOKS BY MISS CODD

The American Section has secured the services of England's Senior National Lecturer, for a year. She has already made a very favorable impression upon those who heard her at World Congress.

Miss Codd is one of our best organizers and has written several interesting books.

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Back in print again *IS* this fine collection of intimate recollections of the early days of the Society. A group of books that should be found in every Lodge library.

Order the complete set now and when Volume 4 is ready in the near future it will be sent.

Theosophical Press

What Lodges Are Doing

Oklahoma City Lodge opened the season on Oct. 3 and listened to a report from delegates to the recent World Congress, of which there were eleven. It was decided to continue to issue their Bulletin for another year.

Decatur Lodge has elected the following officers for the current year: President, Mrs. Pearl Grant; Vice President, Mrs. Anna G. Longstreet; Secretary, Mr. Henry C. Kelch, who will also act as Purchasing Agent. The Treasurer is Mr. Cristopher Votteler, the Publicity Agent Mr. Walter Prescott, and the Librarian Miss Rosa Voelcker.

Oakland Lodge has moved into new quarters where it will be possible to display the books to better advantage. The book department and library will be open daily except Sunday from 10 a. m. to 4 p. m. Mr. Alwyn J. Baker gave the first lecture in the new hall.

Manila Lodge has elected the following officers: President and Corresponding Secretary, Mr. Ismael S. Zapata; Vice-President, Mr. Eugenio G. Mendoza; Treasurer, Mr. Francisco Sevilla; Recording Secretary, Mr. Olimpio A. Cabellon; Librarian, Mrs. Maria B. Zapata, and Honorable President and Counselor, Dr. Gabriel Garcia Ageo. The Lodge seems to be in a very healthy condition with new members joining.

Chicago Lodge has elected the following officers: President, Miss Gail Wilson; Vice-President, Mr. Oliver Green; Secretary, Mrs. Mary Kenney; Treasurer, Mr. Constantine Passialis. Mrs. Diana Brinkerhoff represents the book concern.

Besant Lodge, of Houston, goes forward this month with a resumption of the chief activities which had been suspended in June. Mrs. Mathilde Narregang conducted a public speaking class at her home every Wednesday and Mr. S. W. Narregang had a class Thursday evenings, studying the past history of the Society.

Meiner's Oaks Lodge at Ojai now owns a building site among the live oak trees 60x115 feet. Final payment on the lot was made possible by a lecture given by Manly P. Hall at Ojai for the benefit of the Lodge.

Sirius Lodge, Chicago: On Saturday evening, Aug. 10; the lovely flower garden of Mr. and Mrs. Chas. J. den Dulk of Sirius Lodge was the exquisite setting for a delightful party. A gorgeous array of gaily colored Japanese lanterns added to the charm and beauty of the flowers. A very happy group of forty guests participated in the joyousness of the occasion. On Monday, Sept. 2, the members of Sirius Lodge were most charmingly entertained by a very enjoyable luncheon and beach party at the Edgewater Athletic Club, given by Mr. and

Mrs. J. R. Chubbic and Mrs. Theresa Hohmann. On Thursday evening, Sept. 5, this Lodge held its annual opening reception. A delightful vocal and musical program was rendered by Mrs. Krall, Miss Alice Howe, Miss Clara Wenzler and Mr. Rexford Eys, after which refreshments were served.

Beginning Oct. 1, Sirius Lodge will be located at 4545 Broadway, Chicago.

By an error, Mrs. Hester Kimball was mentioned as the Corresponding Secretary of Cleveland Lodge in a recent number of the MESSENGER. She is a member of the Besant Lodge.

Freemont, Nebr., Lodge held its annual election of officers on Sept. 11, with the following result: President, Mrs. Hannah B. Stephens; Vice-President, Mrs. Anna J. Pine; Secretary and Treasurer, Miss Emma Meservey.

At a business meeting of the New Haven Lodge, the following officers were elected: President and Librarian, Mrs. Lucy A. Park; Vice-President, Mr. Melville S. Wadham.

Schofield Barracks Lodge, Honolulu, sends out a most interesting program of public lectures. On the list of speakers are those three theosophical stalwarts of the old Army Lodge, No. 1: Colonel T. E. Merrill, Captain Leo L. Partlow and Chaplain A. D. Sutherland. The schedule of religious services and classes at Schofield Barracks includes a philosophic research group, esoteric science class, and special lectures on Thursday evenings. Evidently all of these have a strong theosophical trend.

Espana Lodge has elected the following officers for the new year: President, Mr. Damian Algaera; Vice-President, Mr. Bonifacio Villanueva; Secretary-Treasurer, Mr. S. R. Cuento; Assistant Secretary, Mr. M. Martinez, and Librarian, Mr. T. M. Beltran.

Grand Rapids Lodge elected the following list of officers at its annual election: President, Miss Luella N. Jessup; Vice-President, Mrs. Rose L. Sutfin; Secretary, Miss Maud N. Jessup; Treasurer, Miss Dorothea Trotter; Librarian, Miss Ulah DeGroat.

The Life Magnificent

by

G. S. ARUNDALE

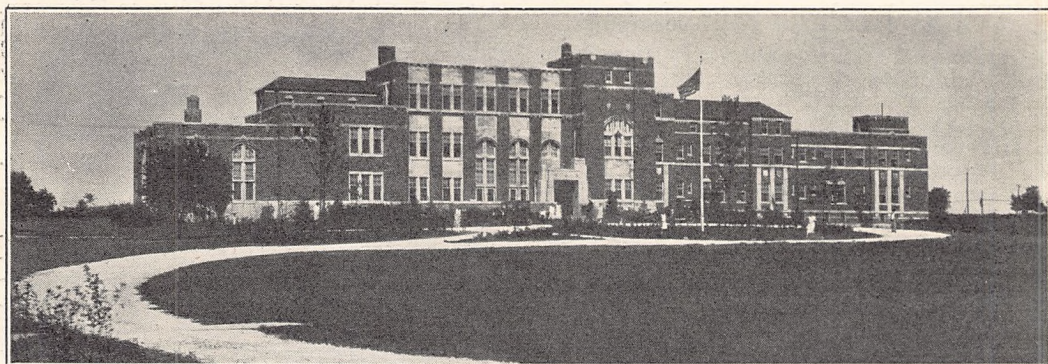
Paper

Price \$5.00

Why is it that certain persons are looked upon as great teachers and fine scholars? They have something to give to their fellowmen that will endure through the ages.

In the pages of this book one of our leaders gives the reasons for the greatness of Byron, Shelley, Keats, Beethoven, Akhnation (the Pharaoh who set aside the sword for the psalter), our beloved President, Annie Besant, and many others.

The Theosophical Press



Why Not Wheaton?

Edited By MAX WARDALL

The Theosophical Congress has become to most of us a memory, a fragrant memory. A great gathering of splendid men and women, re-dedicating themselves to the ideals of Theosophy. Yet when Congress was over and I considered the circumstances under which the Congress had been held, I felt that much of the fine inspiration of the Congress had been hopelessly lost.

Consider these facts:

1. The members of the American Section and visiting International delegates spent about sixty thousand (\$60,000) dollars in attending Congress.

During the six days they were housed in the largest hostelry in America at a great expense. Not one penny of this huge sum will find its way into the permanent upbuilding of our own Section. This sixty thousand dollars is *gone*, with benefit to no one except the railroads, the Stevens Hotel Company, and some adjacent caterers. What could we not do with this money?

If this were the sole consideration, it would be enough to excite thought, but the Congress was held in the largest slaughter house in the world—Chicago. This immense city is the great killing center of the world. Uncounted millions of helpless creatures are slain here every year. Certainly never before on this planet has there been such a concentration of deliberate slaughter.

Why should we choose this place for a meeting of merciful humanitarians, vegetarians and idealists? Why should we try to strain the pure radiance of Divinity through this pall of smoke and sentient agony?

If there were no other place to go, it would be different. But listen—I left the city of Chicago at the termination of our week of Congress, strained, shattered and weary. I drove directly to Wheaton, arriving at seven p. m., and was escorted to a large, airy, pleasant bedroom, facing a wide, fragrant lawn. In five minutes I was asleep. In the morning all the fatigue and nerve-wretchedness had gone, and in its place peace and quiet strength. I awakened from a profound slumber murmuring—"Why not Wheaton?"

I am still saying it:

Why not Wheaton?

WHY NOT WHEATON??

As Dr. Arundale Sees It

We have had a wonderful World Congress at the Hotel Stevens in Chicago—wonderfully organized by Mr. Rogers and Miss Dykgraaf and their colleagues, and splendidly managed by the very efficient staff of the world's largest hotel. But we must do better than hold our gatherings in Chicago. We must henceforth hold them at Wheaton, the beautiful headquarters of our Section. I say *our* Section, for I have just been permitted to become a National member of the American Theosophical Society, and am duly proud. Chicago is not a suitable venue for conventions of Theosophists, but Wheaton emphatically is. And if my fellow-members will rally to the support of Captain Max Wardall's scheme, we shall have conventions which will immensely refresh those who attend them, no less physically than spiritually. Not only this—if we all joyfully welcome his proposal for self-denial, that is to say for a little added service, we shall be substantially helping Wheaton to become more worthy of the great Section it has been established to represent.

There are the following things to be done:

1. To agree that the next Convention of the American Section shall be in 1931.
2. To send the money we should otherwise have spent in attending a 1930 Convention to Wheaton headquarters, so as to provide the money needed for accommodating the 1931 delegates. This is the act of self-denial. This is our opportunity.
3. To be sure to attend the 1931 Convention.
4. To send one representative at least from every Lodge to attend the Summer School, which will be held in 1930. This Summer School will be a kind of miniature Convention, and if it be as successful as the one which we have just had, it will indeed prove a boon and blessing to the whole Society in America.

Members of the 1929 Summer School have already among themselves subscribed well over one thousand dollars as self-denial, in

the hope that the Section generally will approve Captain Wardall's proposal. This money goes to Wheaton for building purposes in connection with the 1931 Convention. Thus we do two things; We have the joy of a little sacrifice, and we help Wheaton to house all future Conventions.

G. S. ARUNDALE.

Money Subscribed

"We, the undersigned, believing that Wheaton is the best place for the annual Theosophical Conventions to be held, recommend that the 1930 Convention be omitted and Wheaton be suitably prepared for the Convention of 1931. To this end we subscribe the amount set opposite our names. We further agree to send this amount to Mr. L. W. Rogers, President of the American Section, before June, 1930."

The above pledge, submitted at Summer School this year, brought an immediate response in pledges amounting to \$1,420.00.

Will you help? If so, send pledge or money to Mr. Rogers at Wheaton.

Headquarters Notes

Mrs. Ruth Carhart presented Headquarters with a picture of the World Mother by Mrs. Metzlaar.

After the Summer School, several volunteers remained to stay for sometime at Headquarters. They included Miss Lavera Johnson, Miss Anne Collins and Miss Edna Scheufler.

Miss Mavis Parker, who had been at Headquarters for several months, having arrived from India in June, returned to Australia with Dr. and Mrs. Arundale. Her home is in that country.

Dr. Lindburg of Kansas City, who spent several years in Sidney as the personal medical attendant of Bishop Leadbeater, was a recent visitor to Headquarters.

Mr. and Mrs. John Sonne, who have recently moved from Elyria, Ohio, to Chicago, made their first visit to Headquarters a short time ago, bringing with them their two little girls.

Pre-Congress visitors to Headquarters included General Secretary and Mrs. Albert E. S. Smythe from Toronto.

An oil painting by Carl Stendel, giving a glimpse of Hungarian mountains and waters, has been presented to Headquarters by the Ohio Federation of Theosophical Lodges.

Headquarters acknowledges, with gratitude, the gift of some young trees from Miss Virginia Bluntz of Washington, D. C.

A box of hollyhock seeds has been sent to us by Mrs. M. Bower of Kansas City. Seeds which

will produce beautiful flowers are always welcome.

Mr. W. P. Fogg and his Mother were recent callers at Headquarters and brought books for the library.

Mrs. M. G. Rupertus and son, Mr. John M. Finch, and little daughter, visited Headquarters, Sept. 19, and remained several days on their return trip to California.

Mr. A. F. Knudson, who was a guest at Headquarters for several weeks, left for California via Colorado soon after the close of the Summer School.

News and Notes

Mr. Jinarajadasa writes from Santa Clara, Cuba, under date of Sept. 14, that he will finish his Cuban tour Oct. 1, and then fly to Porto Rico for two weeks. He returns then to Havana and sails for England and India on Oct. 16.

Official notice of the dissolution of the Order of the Star has been received from Mr. D. Rajagopal, who states that "the Star Publishing Trust at Ommen, Holland, will continue to publish Krishnamurti's writings in books, pamphlets and magazines." The various camp foundations at Ojai, Eerde, the Rishi Valley, India, and the Amphitheater, Sidney, Australia, will, he says, continue their activities as in the past.

A letter from the Director of the Athenaeum and Mechanics Institute of Rochester, N. Y., says that the address of Mr. Fritz Kunz before the student body at that institution was deeply appreciated and received with vigorous applause. It is not often that the head of an institution takes the trouble to express his interest in such a matter.

Prof. Ernest Wood gave two lectures in Washington, D. C., Sept. 28 and Oct. 12, on "The Real Mother India" and "New Minds for Old." Mrs. Hilda Wood, on Oct. 5, spoke on "The Life of Oriental Women." All three lectures were illustrated.

Miss M. L. Murchie was unanimously elected General Secretary of the Theosophical Society in Southern Africa at the last annual Convention.

Before returning to Finland, Dr. John Sonck made a tour of several American cities and lectured to his audiences in Finnish. Included in the tour were Duluth, Detroit, Cleveland, Ashtabula, Fitchburg and New York.

Miss Agnes Stewart sends in her report of the Maude Lambart-Taylor fund, showing contributions from various Lodges totalling \$256.65.

BUILDING FUND BULLETIN

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

Country Life

Was it Longfellow or Whittier who wrote
"The melancholy days are come,

The saddest of the year,
With sighing winds and falling leaves,
And meadows brown and sear."

As that is a memory quotation by a pencil far too busy to stop to look it up in the library, it is probably inaccurate. No matter who wrote it, if he had lived at Wheaton he would have had a thought more like this:

The mellow days of golden sun,

With harvests of the year,
Now close the summer's even run

With autumn's genial cheer.

Anyhow, summer is closed and autumn is here in all its golden glory, and anybody who finds it sad should ask the doctor what to do for indigestion!

The prize winner in our garden this year was the Marglobe tomato. It is not often that a good crop and a high price go together, but at this writing the tradesmen are eager to pay us \$2.50 a bushel for them and come after them.

It has surprised our visitors to learn that "strawberry time" in our gardens is practically all summer. The secret is the Mastodon, which begins early, takes a short rest at mid-summer, and then starts in for real production and keeps it up till Jack Frost puts an end to the merry game until the next June. At least the Mastodon is half the secret. The other half is three applications of ammonia sulphate (which is very inexpensive), plus timely irrigation between rains. The strawberry is your true toper of the vegetable world.

The Chinese pheasants are becoming too tame. They have found that no harm comes to them on our grounds and so they hesitate to move on when enjoying a meal of buckwheat or sweet corn, of which there is abundance for both human and the lowlier kingdoms. One young cockerel—he must have been taking a dust bath—was all but stepped upon by one of us and went whirring and squawking through the air, no more startled, however, than the young man who had stumbled upon him. The chief count against the pheasants is that they have evolved a liking for raspberries for dessert. Their dust wallows were often to be seen during the summer in the raspberry plantation.

Birds are increasing so rapidly about our Headquarters grounds that somebody remarked that the robins must be holding a convention. She had counted twenty-three of them on the lawn, and probably the credentials committee was still in session in the grove! But the multiplicity of our feathered friends does not alarm us. It is true that we have a lot of young cherry trees coming into bearing next spring, but the way to beat the robins is to have more cherries than both people and robins can eat. Macaulay said that the cure for the ills of democracy is more democracy; and the cure for robins is more cherries! One extra cherry tree would feed all the robins that will ever come this way, and we have twenty-three cherry trees. Moreover the robins eat scores of insects for every cherry they take. Make friends with the birds and toads if you would have a successful garden. We build houses for both birds and toads—the latter in the ground, of course—and the toad pays high rent

for his refuge. "Which though ugly and venomous," wrote Shakespeare, "has yet a precious jewel in its head." From the gardener's viewpoint the jewel, however, is its tongue, which darts out with marvelous rapidity and lassos an insect in the fraction of a wink.

But what has all this to do with the fact that you haven't made a Building Fund Pledge? Or have you?

Flower-Minded

If the Max Wardall plan of conventions is a success, many hundreds of our members are destined to become as well acquainted with their Wheaton Headquarters as those who have attended two Summer Schools here now are. Each year will see a marked improvement in the place—not only as a matter of natural growth of the trees, shrubs and vines—but also in the improvements made from year to year. If we can get the necessary experienced help we shall make a beginning in the spring of gradually increasing the space given to flowers. But the blossoms, like the vegetables, must pay their way and that can be done only by having experienced men or women. If you have practical floral knowledge, and are free to come to Headquarters, let us hear from you.

Probably many people think of flowers only from the sentimental viewpoint, but their substantial value is in evidence all through this country adjacent to Chicago. You can scarcely drive in any direction without seeing many greenhouses. Not more than a quarter of a mile from the Headquarters grounds is a flower grower. A few years ago he was one of the workmen there, earning less than

\$100 a month. Having mastered the art of propagating flowers, he bought the little place on the monthly payment plan, specialized on chrysanthemums and sweet peas, gradually expanded the little greenhouse from year to year as the business increased, until now he has about four acres under glass, and sends a daily truckload of flowers to the Chicago market.

He now spends his time managing the place and directing the thirty workmen who man the greenhouses. His annual crop of sweet-peas is said to sell for \$40,000 and the chrysanthemums for very much more. Flowers have been practical enough to change him from a penny-saving workman to a very wealthy, influential citizen in a few years. We hear, also, of a lady who,

when her husband's health and business failed together, turned her attention to rose production, and soon had a more profitable business than her husband had been able to build up in the commercial world in a quarter of a century. But it is chiefly a greater beautification of the Headquarters grounds that is leading us flowerward. Whatever else grows out of it will be incidental.

The Theosophist

In the September number of the MESSENGER appeared the announcement of the removal of the publication office of *The Theosophist* from India to this country. In relation to that matter the following has been received from Dr. Besant:

To all whom it may concern:

Be it known that I have this day appointed Mrs. Marie Hotchener my Assistant Editor of the monthly magazine entitled *The Theosophist*, to be issued in the United States of America on Jan. 1, 1930, and authorize her to perform all the duties belonging to that office, I myself remaining Editor-in-Chief.

Be it known that I have appointed Mr. Henry Hotchener, of 6137 Temple Hill Drive, Hollywood, Cal., U. S. A., my Business Manager for the monthly magazine entitled *The Theosophist*, to be published in the United States from Jan. 1, 1930, and that he is authorized from the date of this letter to enroll subscribers, to collect advertisements, and to perform all other duties of a Business Manager.

ANNIE BESANT,

Proprietor and Editor-in-Chief of *The Theosophist*.

Notice also comes from Mr. and Mrs. Hotchener that the subscription price of the magazine will be \$3.50 per annum. All future articles, correspondence and subscriptions should be sent to Theosoph, 6137 Temple Hill Drive, Hollywood, Cal. The Editor and new manager of *The Theosophist* will in due course issue full information about the plans and policies of the magazine. Meantime subscriptions can be sent as above indicated. It's a good plan to be early.

Paying Guests at Headquarters

At Headquarters we have a room or two more than we need for the Headquarters staff and would be pleased to have them occupied by paying guests who want country life with perfect quietude, excellent meals, large room with private bath, and all the comforts of a first-class family hotel at about half the cost. Whether you wish to remain a week, a month or several months is immaterial. Write for details.

Congress and Summer School Proceedings

It is impossible to avoid considerable delay in the printing of both the World Congress transactions and the Summer School proceedings. At the close of the Summer School some of the teachers whose lectures were reported took several of the reports with them for necessary revision, and some of these could not be mailed back until the lecturers were 3,000 or 4,000 miles away. There were some similar delays in regard to the proceedings of the World Congress, and in addition to that, the editing, with some necessary condensation, had to be turned over to a very busy member who is professionally engaged with regular daily hours and must do the work at odd times when it is possible. Then must follow, of course, the printing, proof-reading and all the delays which are always incidental to that trying transformation of a manuscript into the printed page.

Please do not trouble to write inquiring just when either of the books will reach you. If you have paid for your copy it will reach you at the earliest possible moment under the circumstances and when the edition is mailed it will be mentioned in the MESSENGER.

Errata

It is not surprising that the Convention stenographers in the rush and confusion of rapidly announced contributions should have gotten "Hicks" and "Hickling" somewhat mixed up, and so credited a pledge of \$200 to Mr. C. V. Hickling when it should have read, in the last number of the MESSENGER, "Mrs. Clara A. Hicks."

The difference between Mr. and Mrs. is a great deal in fact but very little in print, and that is how it happens that in the September number of the MESSENGER the name of Mrs. M. C. Lasell appeared when it should have read Mr. M. C. Lasell.

Whoever completely fulfills his temporal task—he alone works, beyond the confines of time, for Eternity.—Count Keyserling in *Creative Understanding*.

The Theosophical Contest

Winner of the Second Contest
Score 49

1. What is Life?

Life is the principle that proceeds from the unmanifest to the manifest in nature, and is the basic force underlying all evolvement. In its most ultimate aspect we understand it to be an outbreathing, a vibration, the Word, emanating from the First Logos aspect of the Absolute. In material worlds, or planets, it is an expression of the Solar Logos—a creative thought, by the sustaining of which is all nature not only animated, but preserved and attuned to the great plan of evolution. It is the complement of form, since there is no force without matter. The evolution of form is dependent upon this life force, being co-ordinated by the Second and Third Logos aspects in the atomic structure and ensoulment, respectively.

The domination of the matter side over that of the life obtains, however, through all the processes of involution, and to some extent of evolution, until man as an individual exercises his divine gift of will to achieve supremacy of life over matter. This occurs when self-consciousness is developed on the higher mental plane.

Life as a force is uniform throughout all nature, its differentiation of aspect being due to the respective power of the individual, or a form, to respond to the divine harmonic vibration. Kingdoms below the human converge to man. Man seeks divine union. Such is the cosmic law.

Life is an expression of consciousness, and the highest reach of consciousness is love, or at-one-ment with the Father. The most exalted love we know is of Christ, the Lord Maitreya, who is the way, the truth and the light.

2. Who Am I?

I am an individual spark of the Logoeic consciousness, a reflection of a monad in the material world, coordinated and attuned to his ray. I am an ego, a soul, clothed with bodies appropriate to my evolutionary status. I am a God in the making.

My personality is a temporary phase, or expression, of the individuality, or ego, being one of a succession of lives which it projects into the world, all subject to karmic influences and ties consistent with its evolutionary needs.

3. Whence Came I?

Potentially, I became an individual with the issuance of the monads in the First aspect of the Logos, though this individualization did not become so in fact until emergence was gained from the group-soul of the animal kingdom. Through eons of time this individualized life-thread, or extension of the monad, has endured, passing through all kingdoms of manifestation both of involution and evolution until the Son of God, Man, became incarnated, the "I am I," endowed with the ego principle, the divine aspect of life eternal.

The personal being whom I effect is a representation of an ego in this incarnation,

brought forth into the world through physical agencies, restricted by karma to certain contingencies of birth and domestic ties, environment and opportunities.

4. Why Am I Here?

I am here by reason of the necessities of growth of the soul, or ego, to learn the lessons which this world has to teach. The goal of man is perfection—to become one with the Spirit, not only to tread the seven-fold path, but to become one with it. I am here to achieve in a measure true wisdom and magnanimity, as have the Masters of whom it is said, "They have no more lessons to learn," at least in this world. I am here to stamp out the baser elements of my nature and to replace them with the cardinal virtues.

It thus becomes my dharma to learn the laws and potentialities of my being and of nature generally; to attune myself to the great reservoirs of thought of the mental worlds and to the Elder Brothers, whom I serve; to achieve strength and oneness of purpose—that of furtherance of the Great Plan. And if it does not yet appear that I shall so serve during this incarnation it then becomes my supreme objective to prepare myself to serve in future lives. To this end all nature stands to aid me. The ego reacts powerfully to the cause and is itself helped forward.

5. Whither Go I?

From the psychic standpoint the "going" is merely a withdrawal of the ego from its dense counterpart, the physical body. The going thus represents a change of focus of the egoic consciousness from the lower to its own, or higher planes, to be again directed to the lower, through the processes of reincarnation, as the urge of further worldly experience is felt.

From the material standpoint since there is physical birth there must be physical death. This occurs usually with the wearing out, or breaking down of the physical organism, and that particular personality ceases to be. The consciousness, however, survives and is withdrawn within the ego, in due time, as in a deep sleep, having passed through the various stages of purification, as Devachan and the lower mental planes. The ego is now free to construct, or build up within itself new faculty based upon the experiences now brought to it by its recent representative on earth. The period between incarnations ranges most often between 700 and 1200 years, with notable exceptions.

6. What is Death?

That which is called death in the physical world is the slipping off of the sheath of material bodies from the egoic principle. It amounts to the withdrawal of the directive and sustaining forces of the ego from the personality, its counterpart on earth. This withdrawal is actually an ascendency of the permanent atom from its temporary habitation within the human heart, to the ego, which derives from this, in a vibratory capacity, the consummate experiences garnered on earth.

The physical body, together with the brain and other organs, is returned to the soil from the elements of which it was borrowed. The individual, the "I," survives. The personality is dissolved.

7. Why Life and Death?

It is obvious to the occultist that successive lives on earth are necessary to man's evolution, as has been stated. But as each such life has a beginning, so must it have an ending, and we call this ending death, though it is but an advent into a wider sphere of life, unencumbered by a physical body.

Life and Death are as the ebb and flow of the seas, each life-span ascending to a slightly higher reach on eternity's spiral, or ladder. As the pulsating motion of the atom, as in-breathing and out-breathing, as positive and negative, day and night, manvantara and pralaya, etc., all correlative to the equilibrium of the cosmos, so is life and death a duality consistent, harmonious and constructive in the Great Plan of evolving Man to become a God.

The principles of life and death apply also to higher planes, as the life or consciousness side gains dominance over its lesser vehicles.

Christmas Presents Free

Among thoughtful people there is perhaps no more desirable Christmas present than a good book, and any book which is printed anywhere in the world can be bought from the Theosophical Press. If you want a book for one dollar which is appropriate for the purpose, the Press has it. If you want a book for one hundred dollars, we have that on hand also—and what finer Christmas present for a book-lover than Manly Hall's *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*?

Perhaps you have so many times presented to various people *The Bhagavad Gita*, *At the Feet of the Master*, *The Voice of the Silence*, *Light on the Path*, etc., in fine bindings that you would welcome something different. How, then, about some of the following in beautiful, pliable leather covers, *free of charge*?

Essays of Francis Bacon, The Republic of Plato, Goethe's Faust, Emerson's Essays, Discourses of Epictetus, Schopenhauer's Essays, Light of Asia, Meditations of Marcus Aurelius, Tales from Shakespeare by Lamb.

The latter, by the way, is the very finest thing in Shakespeare that you could possibly present, either to children or adults. No student of Shakespeare should fail to read it, no matter how much he knows about Shakespeare.

The foregoing books run from 350 to 500 pages, 4 x 6½ inches. The full leather binding makes them admirable Christmas presents. The Theosophical Press is not selling them, however, but giving them away! Your choice of any or all of them will be given, one with each purchase amounting to \$7.00 of the Theosophical books listed below. Have

you heard of any better book bargain than that?

Avatars, Besant	Cloth	\$1.25
Blavatsky Quotation Book, Besant.....	Paper	.60
Chats with Colorkin, Hubbard.....	Cloth	1.00
.....	Paper	.75
Christ and Buddha, Jinarajadasa.....	Cloth	.60
The Changing World, Besant.....	Cloth	2.25
Daily Meditation on Path, Besant.....	Cloth	1.25
Death and After, Besant.....	Cloth	.60
Destiny, Wood	Cloth	.75
Devachanic Plane, Leadbeater.....	Cloth	.60
Duties of the Theosophist, Besant.....	Cloth	.80
Early Teachings of Masters, Comp. by Jinarajadasa	Cloth	2.25
Editorial Notes, Krishnamurti.....	Paper	1.00
Episodes from Unwritten History, Bragdon.....	Cloth	.75
Flowers and Gardens, Jinarajadasa.....	Cloth	.60
Four Great Religions, Besant.....	Cloth	1.25
Future of Indo-British Commonwealth.....	Cloth	1.25
Great Teachers, C. H. Whyte.....	Cloth	.75
Growth of Civilization, Rajagopalan.....	Cloth	.75
How a World Teacher Comes, Besant.....	Cloth	1.00
How We Remember Past Lives, Jinarajadasa.....	Cloth	1.25
H. P. B. and The Masters, Besant.....	Paper	.50
Ideals of Theosophy, Besant.....	Boards	.75
In His Name, Jinarajadasa.....	Cloth	.75
Introduction to Science of Peace, Besant.....	Cloth	1.00
.....	Paper	.50
Initiation, Besant	Cloth	1.50
In the Outer Court, Besant.....	Cloth	1.25
Lectures on Political Science, Besant.....	Cloth	1.00
Letters That Have Helped Me, Niemand.....	Cloth	1.00
Life of Pythagoras.....	Cloth	.75
Lodge Procedure Book.....	Cloth	1.00
Man's Life in Three Worlds, Besant.....	Paper	.75
The Masters, Besant.....	Cloth	.75
Mediator, Jinarajadasa	Cloth	1.00
Memory Training, Wood.....	Cloth	1.25
The Monad, Leadbeater.....	Cloth	1.25
The Path of Discipleship, Besant.....	Paper	.75
Philosophy of Bhagavad-Gita, Subba Row.....	Boards	.60
.....	Cloth	1.00
Popular Lectures, Besant.....	Paper	.50
Practical Occultism, Blavatsky.....	Cloth	.50
Practical Theosophy, Jinarajadasa.....	Paper	.50
Problems of Reconstruction, Besant.....	Boards	.75
Pythagoras, by a Group.....	Cloth	1.50
Psychology of Your Name, Dewey.....	Cloth	1.75
The Real and the Unreal, Besant.....	Cloth	1.00
Reincarnation, Cooper	Paper	.75
Sanatana Dharma, Besant.....	Boards	1.00
Science of Religion, Das.....	Cloth	.75
Secret of Happiness, Cooper.....	Cloth	1.00
Self and Its Problems, Charlotte Woods.....	Cloth	1.25
Some American Lectures, Besant.....	Cloth	1.00
Some Glimpses of Occultism, Leadbeater.....	Cloth	2.50
Some Problems of Life, Besant.....	Cloth	1.00
Spiritual Life, Besant.....	Cloth	1.75
Starlight, Leadbeater.....	Cloth	1.00
Story of Sensa, Collins.....	Cloth	.50
Supermen in Religion and History, Besant.....	Cloth	1.00
Talks on At the Feet of the Master, Leadbeater	Cloth	2.50
Talks With A Class, Besant.....	Cloth	1.50
Talks With Golden Chain Links, Whyte.....	Cloth	.50
Theosophical Outlook, Jinarajadasa.....	Cloth	1.00
T. S. and Occult Hierarchy.....	Boards	1.00
Theosophy and Life's Deeper Problems, Besant	Boards	.75
Theosophy and Reconstruction, Jinarajadasa.....	Cloth	1.25
Theosophy and World Problems, Besant.....	Boards	.75
Theosophy and New Psychology, Besant.....	Cloth	1.00
Thoughts on At the Feet of the Master, Arundale	Cloth	1.25
Three Heroes of Finland, Hilda Wood.....	Boards	1.75
Three Paths to Union With God, Besant.....	Cloth	1.00
Toward Discipleship, Krishnamurti.....	Cloth	1.25
Vegetarian Cookbook, L. A. Lodge.....	Paper	.50
Ways to Perfect Health, Cooper.....	Cloth	1.00

Manly P. Hall Lectures

Manly P. Hall, who is well known in the theosophical world, began a course of lectures on Oct. 4 in the Masonic Temple, 32 West Randolph St., Chicago, and on Oct. 15, 17, 18, 20 and 22 he continues the course, speaking on "Reincarnation" on the 18th.

Book Reviews

The Genesis of the Social Gospel, by Chester Charlton McCown. Published by Alfred A. Knopf, New York. Price, cloth, \$3.00, through *The Theosophical Press*, Wheaton, Ill.

This book was chosen by the Religious Book-of-the-Month Club, for June, as the outstanding work of that month. Its author is Professor of New Testament Literature in the Pacific School of Religion.

In this volume he undertakes to find the beginning of the social ideals that have played such a large part in the development of Christianity; to trace them through ancient Palestine and its neighboring countries, Assyria, Babylon, Egypt, Persia and Sumeria, to Jesus' day, and by so doing to prove that only in the light of these ideals can Jesus' teachings be rightly interpreted. He contends that only by having a clear conception of the religious, political and economic conditions that prevailed within the ancient civilizations that centered about the Eastern end of the Mediterranean Sea can we hope to understand the message of Jesus. To that end he gives a detailed survey of the past history of these countries from the viewpoint of geography, climate, ethnology, politics, and economics, from some three thousand years before the birth of Jesus to the period of his ministry. The result is both interesting and instructive.—M. G. Elliott.

Astrological Key-Words, by Manly P. Hall. Published by The Hall Publishing Co., 301 Trinity Auditorium Bldg., Los Angeles, Calif. Price, cloth, loose-leaf, \$1.50, through *The Theosophical Press*, Wheaton, Ill.

Anyone desiring to have the fundamentals of Astrology and much valuable information at finger-tips will be pleased with this handy little book. It is a concise compilation of extracts from the works of seventeen authors, ancient and modern, and among the contents are music in the light of Astrology; several methods for judging diseases; countries and cities ruled by zodiacal signs; trees and plants, gems, stones and metals and the planets ruling them. Also tracts on chiromony, zodiacal ages and occult philosophy as indicated by signs and planets.

A book that will be appreciated by the beginner as well as the advanced student of this fascinating science.—L. Siebke.

The Hours of Isis, by Evelyn Eaton. Published by the Baskerville Press, Limited, 161 New Bond Street, London, W. I. Price, \$3.00, through *The Theosophical Press*, Wheaton, Ill.

The author portrays the life of the soul through the symbolism of the twenty-four hours. In the foreword we are told that the book is "intended for those who find magic in the name of Isis, and desire to understand further what the goddess and her mysteries symbolize." The book is beautifully written, and a veritable prose-poem. The illustrations

enhance its value and seductiveness. The author expressed indebtedness to Sir Ernest Wallis Budge for permission to reproduce these illustrations from "Gods of the Egyptians" and four of them are from original drawings by Jacqueline Hots.

Much light is thrown on the meaning of many incidents related in the Egyptian Bible, the "Book of the Dead." Many may read the book for its poetic beauty, but it also calls for the careful attention of the students in occultism.—Maude Lambart-Taylor.

Natural Philosophy, by A. E. Thierens, Ph. D. Published by Rider & Co., London. Price, cloth, \$1.75, through *The Theosophical Press*, Wheaton, Ill.

I have never seen a book so cluttered up with punctuation points of all kinds. This, combined with a laborious style, places an uncommonly hard burden on the reader. It is unfortunate that this should be true, for the author is really a profound student, and if the reader will study this book he will find much that is original and very valuable on such subjects as spirit and matter, motion, time, the law of periodicity, and the construction of the universe.—Leo L. Partlow.

The Spirit of Wisdom, Love and Power, by Paul B. Bull, C. R. Published by The Macmillan Company, New York. Price, cloth, \$1.00, through *The Theosophical Press*, Wheaton, Ill.

This little book with its sub-title, *Instructions and Material for Meditation*, is written especially for Episcopalians and Catholics, but its spirit of large-hearted tolerance, unusual in orthodox religious organizations, renders it uplifting and helpful to all who yearn for the realization of God's presence within their hearts.

The writer states that "until papal pride and Protestant self-assertion and Anglican complacency are rooted out of our hearts there can not be the one heart and mind which can make the church a real unity."

The reading of the book inspires one with increased zeal to live in the realm of spirituality. Members of the Liberal Catholic church especially will find much in this spiritual treatise to assist them in their devotional life.—Maude Lambart-Taylor.

Fields of Faith, by Crichton Clarke. Published by Macoy Publishing Company, New York. Price, boards, \$1.00, through *The Theosophical Press*, Wheaton, Ill.

The author tells us there are three great recognized theories of life and religion—materialism, orthodoxy and nirvanism—but there ought to be a fourth which may be called developmentism. By means of imaginary discussions between four characters the creeds and dogmas of each theory are presented. The arguments are to the point, and illustrate in an able way modern aspects of religious and philosophical thought.

The book is written in rhymed couplets and

will attract many readers by its simplified expression of erudite and vital truths.—Maude Lambart-Taylor.

A Journey Step by Step to Truth, by Edna Wadsworth Moody. Published by the Macoy Publishing Company, New York. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

This book is an intimate recital of the inner life of one who lost her early faith in the creeds of churches and became agnostic. Then, through reading articles about the Emanuel movement, she took her first step back to belief in God and immortality. Through various phases of psychology and spiritualism she took another step, and later attained the spiritual development where it is realized that God is "closer than breathing, nearer than hands and feet."—Maude Lambart-Taylor.

Ways of Health, by Max Wardall. Published by the Theosophical Order of Service. Price, paper, \$0.25, through the Theosophical Press, Wheaton, Ill.

The rules for healthy living are simple and few: right food, right air, right exercise, right sleep, and last but not least, right thought. An immensely practical and inspiring treatment of the subject of health which takes into consideration the occult principles underlying the physical.—A. P. Munn.

Zoe and Zaida, by Alain Raffin. Published by the C. W. Daniel Company, London. Price, cloth, \$0.75, through The Theosophical Press, Wheaton, Ill.

The subtitle of this book is "A Romantic Reconstruction." It claims to illustrate the social life and beliefs of the early Aryan period in India, and tells of the dramatic separation of two sisters in that far-gone time, and of their reunion in a future incarnation in the year 1943. The book is interesting and pleasant reading and will introduce the theory of reincarnation to many who could not be induced to read a textbook on the subject.—Maude Lambart-Taylor.

The Christ of the Aryan Road, by The Senior Tutor (Cantab). Published by The C. W. Daniel Company, Graham House, Tudor Street, London, England. Price, boards, \$1.25, through The Theosophical Press, Wheaton, Ill.

A group of lectures given to university students. The first eight deal with the part played and being played in the great plan of evolution by the fifth root-race, its subraces and their different faiths. The last six are separate bits of scientific philosophy, concisely and interestingly given. The whole has the condensed nature of a textbook.—M. Gracey Elliott.

Mid-Channel, by Ludwig Lewisohn. Published by Harper & Brothers. Price, cloth, \$3.50, through The Theosophical Press, Wheaton, Ill.

The blending of one man with all mankind is

revealed to a startling degree in this beautiful book. It is not so much a document of one man's experience as it is a record of the experiences of all thinking and sensitive people. It is the artist's (to use the word in its broadest sense) revolt against the stupid and purposeless demands of modern life. It is a cry, almost desperate, for some coherent reason for life as it is.

But at the end of the book he is still asking the same question that urged him on at the beginning, "From what ultimate satisfactions do you derive your poise, your power, your courage, in the face of this apparently empty universe?"

Lewisohn has used the scalpel upon himself pitilessly, with so little pity, with so much absolute sincerity, that one is amazed and somewhat awed.

Has he come nearer to finding the happiness he so ardently seeks? I do not know. He has made many compromises, one feels, of the sort that bring at least a temporary peace, quiet havens on the road to Truth. Sooner or later, though, even these will not hold him, and he will leave them as he has left others. Such havens are useful and good for a little while, but who can stay in a closed room when the whole great open road to Truth is calling?

The most beautiful of these peace-bringing havens is his new-found Jewishness. Here in his description of it are some of the greatest of his writings, certainly some of the most beautiful, for he truly loves it.

But even this must go. A man who is so pitiless with himself will not spare religion, art, or country in his relentless search for Truth, and what one religion can give all that a man thirsting for the Eternal must have?—Stanley Warner.

The Causal Body and the Ego, by Arthur E. Powell. Published by the Theosophical House, Ltd., London. Price, cloth, \$4.25, through The Theosophical Press, Wheaton, Ill.

In this book, the fourth and last of the series of compilations dealing with the bodies of man, the author follows the same plan which has proved so effective in the other three books of the series. Approximately forty volumes, mostly those written by Dr. Annie Besant and by Bishop C.W. Leadbeater, have been thoroughly searched, the material thus found has been sorted, arranged and classified into its appropriate departments, so as to present to the student of modern Theosophy a coherent and sequential account of the finer bodies of man. It is near the truth to say that the gist of nearly everything that has been published by the two principal pioneers on the mysteries and complexities of this subject is to be found in this book.

To say that the work is a compilation comes nowhere near doing it justice. True, the facts are compiled, but the author has made such a thorough job of it, he has organized and joined his materials so cleverly, that the book reads as smoothly as a monograph. He has also enriched the work with illustrations, some of them modifications of diagrams found in other books, but most of them original and very effective.

References to the sources of information have

in all cases been given in the margin, so that any student may verify for himself every statement made.

Here is a book of 350-odd pages, over two inches thick, and of absorbing interest from cover to cover.—Olga Rudholm.

The Zodiac and the Soul, by C. E. O. Carter. Published by The Theosophical Publishing House, Ltd., 38 Great Ormond St., London, W. C. 1. Price, cloth, \$1.50, through The Theosophical Press, Wheaton, Ill.

Mr. Carter brings to bear upon the subject a clear mind and keen insight, which, together with his very able use of English, makes this book valuable not only to the astrologer but to the layman who is seeking a non-technical discussion of the intricacies of astrological thought. It is avowedly written from the point of view of one who believes that the material world is a reflection of an ideal world, that man subsists in an intermediate condition, linking one with the other and turning his face, like Janus, in two directions; and his treatment of polarity, modes of action, and the triplicities, is philosophically significant to a degree.

He writes: "Throughout all things run the same chains of correspondence, from their source in the Divine Idea downward. The astrological rules are valid because they reflect the action of these ideas and tell of a cosmos which moves in unison, singing as it were in concord."

Proceeding to an analysis of the relation of the soul to the Zodiac, the significance of the houses, the relationship between the triads and opposites, he develops a theory of evolutionary progress and experience, which, if not possible to prove, is yet stimulating as an hypothesis, and suggestive to the seeker after truth. The latter part of the book is given over to a discussion of the art of directing which must give all astrologers who come upon it food for thought.

He urges a *symbolic* system as being more reliable than one based on mere physical plane phenomena and minutely delineates with charts and calculations results which are startling in their accuracy. Small and easy to read, this book is a real contribution to the philosophy and art of astrology.—Nathalie Parker.

A Short Life of Apollonius of Tyana

The Renowned Philosopher

47 pages Boards Price, \$.85

To all who are interested in the life of a great man of antiquity this concise volume will prove a source of added pleasure. The material is taken mostly from G. R. S. Mead's "Apollonius of Tyana," now out of print. It shows the value of a high spiritual life and should prove an inspiration to all students.

Lecture Successes

Three of our lecturers this season are meeting with marked success. Without exception, from every city where Miss Codd has lectured have come letters of the most enthusiastic endorsement of her work. Mr. Hodson is also winning warm praise from American audiences, while Mr. Fritz Kunz is breaking his own record in winning approval for his work from both Lodges and non-Theosophists. Everything seems to be in good order for a successful lecture season.

Chicago Lectures

The Chicago Lodge sends out a fine program for October-November. Every Sunday at 3:30 p. m., 725 Kimball Building, 306 South Wabash Ave., a lecture on some phase of Theosophy will be given. Exceptions are Oct. 20, when Geoffrey Hodson lectures elsewhere in Chicago on "Hidden Causes of Disease and Their Spiritual Antidotes," and Nov. 17, when Clara M. Codd lectures elsewhere in that city on "Sex Relationships in the Light of Theosophy."

Miss Clara Codd spoke on "Reincarnation" to about 500 young people in a commercial school at Des Moines. These young people had formerly been addressed by Mr. Hoover, now the President, and by Billy Sunday.

Mr. John P. Allan was elected General Secretary of the Theosophical Society in Scotland at the annual convention held at Perth in July.

MISS CODD'S ITINERARY

Milwaukee, Wis.	Oct. 12 to 16
Minneapolis, Minn.	Oct. 17 to 21
St. Paul, Minn.	Oct. 22 to 27
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Fremont, Nebr.	Oct. 31 to Nov. 2
Omaha, Nebr.	Nov. 3
Kansas City, Mo.	Nov. 4 to 9
St. Louis, Mo.	Nov. 10 to 12
Chicago, Ill.	Nov. 13 to 17
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BIRTHS

A dainty birthcard received at the MESSENGER office announces the arrival on the physical plane of Edward Theodore Boisselier, Jr., on Sept. 23, 1929. The young man selected Meiner's Oaks Lodge as the place of his residence.

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